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THE STORY OF RAMABAI.

RAMABAI is a middle-aged woman, with black hair; she is slightly deaf, and a quiet atmosphere of power invests her. She talks with intelligence, and is heard everywhere with profound interest—the more so as the facts of her life are known.

This woman has a romantic history. Her mother was herself a child-bride, wedded to a widower at nine years of age, and taken to a home nine hundred miles away. Ramabai learned many lessons from her mother's lips, who would not marry her in infancy, and so "throw her into the well of ignorance." Her father, who was an educated Brahman priest, had her taught Sanskrit and trained her well. He lost all his property, and, after enduring fearful suffering with his wife and elder daughter, fell a victim to the awful famine of twenty-five years ago–1874-77. Everything of value was sold for bread, and then even the necessities of life had to yield before its extremities; and the day came when the last handful of coarse rice was gone, and death stared them in the face. They went into the forest to die there, and for eleven days and nights subsisted on water and leaves and wild dates, until the father, who wanted to drown himself in the sacred tank, died of fever, as also the mother and sister. The father's dying prayers for Ramabai were, indeed, addressed to the unknown God, but have been answered by the true God, who heard the supplications of a sincere but misguided father. Then the brother and Ramabai found their way to Calcutta, where they were scarcely better off, being still half starved, and for four years longer endured scarcity. There this brother also died—a very strange preparation for the life-work to which God called Ramabai. When twenty two years old, her parents being dead, in a period of famine during which she suffered both for lack of food and clothing, as well as shelter, she learned a lesson which prepared her to sympathize with others who suffered. Life's sorrows and privations became a reality.

Left thus alone, her beauty and culture won her the coveted title, *saravasti*, and attracted to her friends and admirers. Finally she married a Bengali gentleman, and for about eighteen months was happy in her new home, a baby girl being given her. But her husband's death introduced a new experience of sorrow. The world was before her and her child, and two grave questions confronted her: First, how shall I get a living? and second, what shall I do for others?

Ramabai, being thus early left a widow began to know the real horror of a Hindu widow's lot, and resolved to undertake, as her life mission, to releive this misery and poverty. Her heart kindled with love for

these 25,000,000 child widows and deserted wives, who know no happiness; who are often half starved, are doomed to perpetual widowhood, and to whom their departed husbands are practically gods to be worshipped.

At the age of twenty Ramabai went to England, where she heard the Voice that called Abraham to go out, not knowing whither, and like him she obeyed. There she was converted to Christ, and baptized in 1883. She taught Sanskrit in the ladies' college at Cheltenham, her purposes for life meanwhile taking definite shape.

About twelve years ago she visited America, where she found friends disposed to help her start her school for high-caste widows in Bombay. She began with two pupils, but, despite opposition and ridicule, she went on with her God-appointed mission, and now has over 400 pupils and a property worth $60,000, embracing a hundred acres, cultivated by them. About 225 girls have been brought to Christ, and many have been trained for useful work, happily married, or otherwise profitably employed In nine years Pundita Ramabai has received upward of $91,000 for the work. For a time her attitude was negative and neutral as regards Christianity, but her work is now distinctly evangelical and Christian. Love is its atmosphere, and unselfish labor for those who are in need, as is shown by the opening of her doors lately to welcome 300 famine orphans. Through help obtained in England and the United States she built at Poona a building, and opened a school called Sharada Sadan (Abode of Wisdom).

In 1896, hearing of the famine desolating the central provinces, she made arrangements for the fifty or more widows to be cared for at Poona, and went to the famine districts resolved to rescue at least 300 girls from death; and these became her own, under her control, to be brought up as she pleased. Within two years nearly one-third of this number had accepted Christ. These were placed on the farm at Kedgaum, about thirty- four miles from Poona.

During the late famine, when Poona was abandoned, Ramabai was supporting 372 girls, of whom 337 were in Kedgaum, at the farm, while the rest were at different places. When this farm was bought, embracing 100 acres, the government would not allow dormitories to be put up. Ramabai's reply was, "I will build a barn for bullocks and grain." She went on and put up a large building, and by the time it was completed, she had permission to put girls in it instead of cattle. Thus she stored it with "grain for the Lord." That "cattle-shed" became a shelter for 200 famine widows, and later served as a school-house, chapel, dormitory, etc. Temporary shelters were also erected and the new settlement was called Mukti (Salvation).

The work at Mukti is constantly growing, and has the growing confidence of intelligent Christian people. The new buildings now completed are already insufficient to accommodate the inmates, and new buildings will be put up as fast as the Lord sends means. The heart of this godly woman travails for souls, and she can not see the misery and poverty about her without yearning to relieve it. A few poor women, ruined by vice and terribly diseased, are housed for the time in separate *chuppee* huts, until a home for such can be provided.

This home is not a place of idleness, but a hive of industry. Education for the mind, salvation for the soul, and occupation for the body is the threefold law; washing and weaving, cooking and sweeping, growing grain and grinding it, flower culture and fruit raising—these are some of the industries in which the girls are trained, and which contribute toward their self-support.

The teachers are *exclusively Christian*, and the settlement is a truly missionary center. Miss Abrams, who superintended the work in Ramabai's absence, gives her whole time to it, giving Bible instruction in the school, and supervising the village work. She had only to suggest to students a pledge like that of the student volunteers, and *thirty-five* at once offered to follow any leading of God into mission work. A score of neighboring villages are already accessible to the Gospel, and crowds gather around Miss Abrams and her Gospel women.

The Holy Spirit works with Ramabai. The girls show real sorrow for sin, and hunger after salvation. Then when they are saved, they become witnesses, and in their own simple way tell of forgiveness and cleansing. In the hospital there are also frequent manifestations of God's healing power.

When she set up her school in Poona Ramabai made no efforts at proselyting the inmates; but some five or six years ago twelve or thirteen of them, won to Christ by her unselfish love, renounced heathenism, and were baptized into Christ. Poona was greatly aroused by such an event, and for a time it seemed as though the home itself would be reduced to a ruin. Ramabai called a public meeting, and undertook to explain why these widows had accepted Christ. The streets were thronged with people, and a crowd of young men filled the hall where she was to speak. Without a sign of anxiety, Ramabai stood up to address them. She spoke of the moral and spiritual slavery of the Hindus; how incapable they are of helping themselves, while they are asking for political freedom; how unhappy their family life is, and especially how miserable is the lot of their women. Then, holding up the Marathi Bible she said: "I will read to you now what is the reason of all your misery, degradation, and helplessness; it is your separation from the living God!" It was growing dark, and she asked one of the excited Hindu youths to bring a lamp that she might read. Without a moment's hesitation he obeyed. After reading some passages, she began to speak of the conversions of the widows, and then said: "Your view of my actions can not influence me in the least, nor can your threatenings frighten me. You like to be slaves; I am free! Christ, the truth, has made me free." The excitement was tremendous, and the Brahmans only restrained themselves with difficulty; but they heard her out to the end in dead silence, and allowed her to walk uninjured through their ranks to her home.

The storm passed away, and the home remained undisturbed—sheltering some sixty women, and training them for lives of usefulness. The Sharada Sadan is still a secular school, but Mukti is distinctly Christian, though unsectarian.

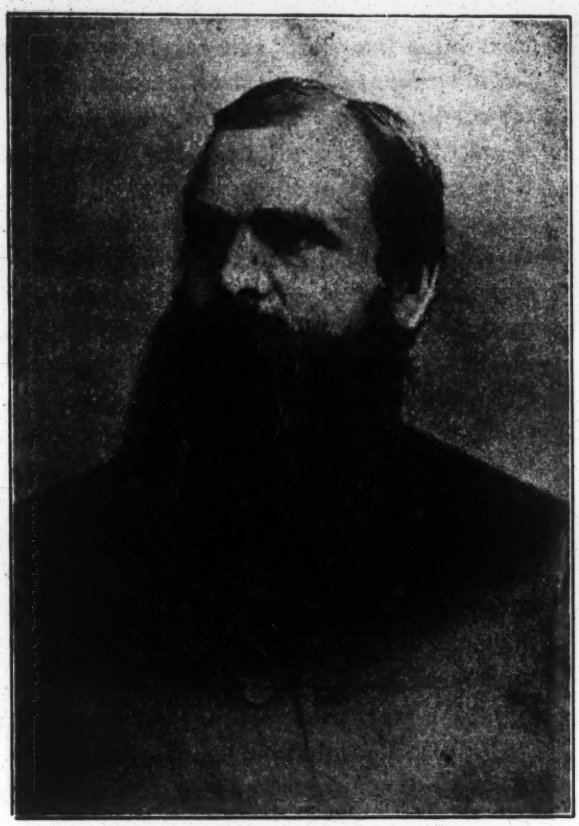
Pundita Ramabai has made two visits to this country. Once ten or eleven years ago, when she came to ask aid, and again, more recently, when she came to give account of her stewardship. During this decade of years, the Ramabai circles had sent her upward of $80,000. Fifty thousand dollars of this she had invested in property, free from debt, and over 350 high-caste widows have already enjoyed the benefits of her school, and are now filling various places of self-support and service.—*The Missionary Review.*

REV. JAMES P. McKEE, D. D.

By Robert Stewart.

THE outline of this lamented brother's life and work is easily given.

He was born near Hillsborough, County Down, Ireland, June 27, 1843; united with the church on profession of his faith when fourteen years of age; received some education in his native land; came to Jamestown, Pa., in 1861; continued his literary studies at the Jamestown Academy (or seminary); entered Westminster College in 1866; was graduated there in 1868; labored for a time in the Freedmen's mission at Nashville, Tenn., and as superintendent of schools in the county in which Nashville is situated; studied theology in the Allegheny Theological Seminary; was licensed June 15, 1870, and ordained Sept. 20, 1870, by Lake Presbytery; sailed for India as a foreign missionary Nov. 5, 1870; labored there, chiefly at Gujranwala in the Punjab, for over twenty-three years, excepting two vacations, one of which was brief; returned finally to America in the spring of 1894, and took up his abode at Jamestown, Pa.; supplied vacant churches so far as strength and opportunity permitted; acted for a time as



Rev. James P. McKee, D D.

Presbyterial superintendent of missions; suffered long from affections of the heart, stomach and liver induced chiefly by exposure in India; died in the hospital at Oil City, Pa., Nov. 1, 1899; and, two days afterwards, was buried with appropriate ceremonies in the cemetery at Mercer, Pa.

Dr. McKee's work, therefore, lay mostly in the foreign mission field. In this he had the usual variety as preacher, pastor, evangelist, teacher, superintendent of schools superintendent of religious workers, district treasurer, member of Presbytery, Synod and the Missionary Association, and as correspondent for the papers at home. He also often held the posts of general treasurer and corresponding secretary for the mission. In all these departments he excelled, and in some of these he was preëminent.

As superintendent of schools he had not probably an equal, certainly not a superior, in the whole Punjab—whether among missionaries or government agents. His Gujranwala school, which taught up to college entrance was brought to have an enrollment of more than one thousand pupils, and at the yearly examinations frequently turned out more successful students than any other in the province. His village schools also were among the best of their kind.

As an evangelistic preacher and superintendent, too, few if any could surpass him. In this capacity he was vigilant, active, tactful and persuasive. His tours in spreading the gospel, with his train of helpers, were often like triumphal marches, and his sojourns in various places like official durbars; while opponents, whoever they might be, could rarely circumvent him or snatch away the fruit of his labors.

In the work of edifying churches and training Christians; that is, as a pastoral superintendent, he was also quite successful—as successful as time, means of instruction and the intellectual character of his members would permit.

As a financier, too, he occupied a position in the front rank, in which only a few stood while as a member of the Missionary Association and the church courts he was prominent and frequently prevalent in their councils.

No man of my acquaintance among the missionaries of various churches in India stood higher among native Christians, or could wield a more powerful influence over them than Dr. McKee. What *padri Maki Sahib* said was generally considered the very acme of wisdom, propriety and justice. High and low bowed to his authority.

Nor was he much less influential among non-Christians. Besides men of ordinary rank *bahadurs*, *sirdars* and other natives of quality, whether Hindus, Mohammedans or Sikhs, respected his character, valued his counsel, presented him with their gifts and salaams and loved to do him honor. This was shown, among other ways, by the unrivaled position which he held in the Gujranwala Municipal Council.

Among English officials, too, he occupied a singularly honorable position. They sought his society, favored him with many privileges, gave him their confidence, asked for his assistance and sometimes were guided by his advice. This was especially true in his own district, but he had a reputation in

government circles elsewhere, and was appointed a member of the Advisory Committee, selected from among missionaries to aid in the management of the educational work of the whole province.

In our own mission councils Dr. McKee stood high. His judgment was greatly valued; and not only were many of his propositions adopted, but he frequently served as chairman of important committees and was called upon to lead in the execution of delicate and difficult work. True he was not, perhaps, the most influential man among his fellow workers. Sometimes he found himself in the minority, and that, too when matters of moment were decided; but in my opinion this was often due, not to inferior wisdom, but rather to the fact that he had a deeper insight into practical questions than many of his associates, and a clearer view of what Israel ought or ought not to do.

In other missions besides our own he was greatly respected and always welcome as a guest, received invitations to co-operate with them on special occasions, and sometimes was called upon to act as umpire or adviser in difficult transactions.

Turning to the secret of Dr. McKee's power, we might mention his impressive presence (a very important thing in Oriental lands,) his social gifts, his generous hospitality, his great powers of observation, his memory for details, his insight into human nature, his respectable scholarship, his remarkable executive and administrative ability, his great energy, his easy (though modest) self-possession in assuming any position to which he might be entitled, his great decision of character, his vigorous style of speaking and writing, his fearless adherence to what he thought was right, his love for the natives whom he had gone to India to benefit, his sense of justice, and his desire to advance the interests of Christ's kingdom on earth.

Were space given each of these characteristics might be illustrated at length. Some of them were exhibited in a remarkably high degree. Together they made him a strong character, one of the greatest practical workmen in our ecclesiastical body, and a powerful factor for good in one of the most important fields of our denominational effort.

These words of eulogy are no doubt new and surprising to some of our readers. The subject labored mostly in a distant land and his work and character were little known to the American church. But they are simply words of sobriety and truth. Had Dr. McKee died at Gujranwala, and the time of his burial been well announced, his funeral, in size and intensity of feeling would, I am sure, have given them emphatic confirmation. Hundreds, and even thousands of mourners—natives and foreigners, Christians and heathen, high and low—would have congregated and followed his bier, to attest their sorrow and honor his memory.

FOR NEW YEAR'S DAY.

A friend stands at the door:
  In either tight-closed hand
Hiding rich gifts, three hundred and three score:
  Waiting to strew them daily o'er the land
Even as seed the sower.
  Each drops he, treads it in and passes by;
  It cannot be made fruitful till it die.

O good New Year, we clasp
  This warm, shut hand of thine,
Loosing forever, with half sigh, half gasp,
  That which from ours falls like dead fingers twine;
Ay, whether fierce its grasp

Has been, or gentle, having been, we know
That it was blessed: let the Old Year go.

O New Year, teach us faith!
The road of life is hard:
When our feet bleed and scourging winds us scathe,
Point thou to Him whose visage was more marred
Than any man's: who saith
"Make straight paths for your feet"—and to the oppressed—
"Come ye to Me, and I will give you rest."

Yet hang some lamp-like hope
Above this unknown way,
Kind year, to give our spirits freer scope
And our hands strength to work while it is day.
But if that way must slope
Tombward, O bring before our fading eyes
The lamp of life, the Hope that never dies.

Comfort our souls with love,—
Love of all human kind;
Love special, close—in which like sheltered dove
Each weary heart its own safe nest may find;
And love that turns above
Adoringly; contented to resign
All loves, if need be, for the Love Divine.

Friend, come thou like a friend,
And whether bright thy face,
Or dim with clouds we cannot comprehend,—
We'll hold out patient hands, each in his place,
And trust Thee to the end.
Knowing thou leadest onward to those spheres
Where there are neither days nor months nor years.

DINAH MULOCK CRAIK.

THE TWENTIETH CENTURY—ITS POSSIBILITIES.

Read at the annual meeting of the W. G. M. S., New Castle, Pa., May 18, 1899 by Mrs. McMichael, Cleveland, O.

THE earth has grown tired of her lover. She has unclasped his icy arms. His gift of a robe of dazzling white has failed to charm. His diadem of glistening gems of every kind and hue pleases no longer. Her heart which throbbed so joyously at his first coming now lies frozen and benumbed in her bosom. Something seems lacking to her in his wooing. She turns her eyes toward another. In spring the earth now finds her comfort. With radiant smiles of joy her new lover now bedecks her with robes of living green and a diadem of flashing, flaming jewels outrivaling the rainbow. The arms reached out to caress her are living, loving. tender. The blue-eyed violets and the sun kissed anemones lift up their heads to witness this betrothal hour. The apple blossoms and the cherry blooms drop dewy fragrance about this charming tryst. The earth is content. That which was lacking in winter, living, breathing love, she finds in spring, and accepts with joyous confidence.

And so it is with the whole wide world in her religions. Africa, India, Japan, Egypt, China, all have had their religious beliefs, but the ignorance and superstition which

have characterized their worship have failed to charm. Something is lacking. They restlessly seek for something more, something to which they may cling, something living, loving, tender—and in the Christian religion they find what they have been blindly seeking. In Christ they find their comfort.

Does anyone now in this age of enlightment say, "I do not believe in missions?" Can you for a moment allow such a thought as this to possess your minds as you look back at the history of your own forefathers? At one time your ancestors and mine roamed their native forests as heathen. Many hideous customs which are being practiced by barbarous people now, were also performed by them. Had not a poor pious monk seen and taken pity on those bright-haired, fair-skinned slaves, our ancestors might have remained for many years longer in their degradation and heathendom. But every temple dedicated to God, every cross which pointed heavenward recalled to this monk his promise to preach Christ to these poor people; and when the tender hearted priest became the pious Pope Gregory, one of the first things he did was to send out missionaries to our forefathers. Everything which we have as individuals in the way of char acter or of culture, or of prosperity and happiness, by which we are made different from our savage ancestors in the woods and on the seas, has come to us from foreign missions.

Knowing all we know of the wonderful, almost unbelievable, growth of the work among the heathen nations during the past centuries, what can we expect for the twentieth? No dream of the night so bright, so fanciful, so alluring as conld be one we might tell you if we should let our imaginations run riot, and predict what could be accomplished. Never was a time more ripe for missionary advancement than now. All heathen countries are ready for more of that gospel which has sweetened aud brightened their lives.

Will Africa say, "Put up the bars—keep out the missionaries" as they look back upon their dark, sin-blotted history? They are ready, willing for the work which will bring millions more in the next century from the darkness of a hideous night into the sweet dawn of a Christian morning.

A few years ago Henry M. Stanley standing before an audience of thousands in the city of Indianapolis, declared that Africa would never be the home of the white man. "But" he added, "there are children playing in the streets of this city who will live to see the day when millions of the dusky sons of the dark continent shall become the devoted followers of Him of whom it was sung, "Peace on earth, good will to men." But that this may be accomplished many more workers are needed. The missionaries are looking helplessly at doors standing open to receive them, but their hands are already full.

Will Japan turn back the ships which bring missionaries to her shores, as she sees the change wrought in her land since the work of the missionaries commenced only a few short years ago? And what has been accomplished there in thirty-five years can be doubled in the next few years. Will Madagascar, Korea, China, Egypt, India and the isles of the sea say, "We have had sufficient," or is not their cry rather, "Come over speedily and tell us more?"

Should not very much be accomplished in these lands in the coming years—these lands where the sainted Livingstone, Carey and Williams gave of their best to build well the foundations?

Must we not much more speedily erect the structure or fail in the task given? They had nothing with which to begin save the tools—the Word of God. Now in all these lands we find the workmen ready to begin to build. The carpenters, brick-layers stone-masons and decorators are the Sabbath-schools, Temperance societies, King's Daughters, Red Cross and C. E. societies all ready in the fields waiting only to be put to work. Shall we go on with the building? There is no lack of need, there is no lack of material, there is no lack of workmen. They are only awaiting directions.

During the coming century, which should be the golden age of missions, everything

depends on the attitude of the church. If work already done is to be given up, if the orders are to be "Retreat" instead of "Advance," then the delay may be indefinite.

"The heathen world is now open to all
And men and women have heard the call,
And long to go and carry the word
To dying souls that have never heard.
But many are waiting and cannot go,
There is not money enough you know.
There is money enough, but 'tis held too tight
Down in the pockets way out of sight.
It does no good if not used aright,
So the call rings out to every one,
To help in the glorious work begun."

If we cannot give our thousands,
We can give the widow's mite,
And the least we do for Jesus
Will be precious in his sight.

And now for new fields. Instead of retrenchment, God is surely calling us out to larger service. He is saying "Do more," instead of "Do less." God is calling us in trumpet tones to work both new and old in our own land. The Mormon question must be grasped and dealt a death blow that must forever crush it. The negro must be assisted in his struggle from chains of ignorance as binding as those from which he has been freed. The Indians to whom we, as a nation, owe a debt, which never will be paid, claim a share in our plans and purposes.

In foreign lands new work is opening on every hand. Egypt and India call to our denomination for more help in money and men with which to carry on new plans and methods of work. Shall we not help, give, work, pray for the success of all plans for the speedy conquering of this world for Christ?

For years the cry "Cuba libre" fell upon the deaf ears of our countrymen. Across the blue, foam-flecked waters it sounded. Brave and hopeful were the tones sometimes, but often despairing and helpless. The sad wailings pleaded in vain for our country's intervention. Day after day dragged slowly by, month after month, year after year, and still no answer from our shores. "Cuba libre" still echoed and re-echoed, but after months of famine and pestilence some voices were stilled—some voices were faint from hunger—some voices were muffled by dreary prison walls—some voices were hoarse and discordant from days and nights of awful exposure among the mountain fastnesses of the little island. Spanish soldiers continued to inflict untold and untellable indignities upon men, women and children alike, and amidst it all our lethargic sleep continued. But suddenly a terrific explosion struck upon the dulled ears of our country, and with a rude shock of terror she sprang up, shook herself free, and in listening to the awful story of the fate of our gallant men on the Maine, her heart was turned to the poor sufferers in Cuba. Her attentive ears now heard the shrill cries of pain, the pitiful ones for assistance, the frantic ones for victory. Her mournful eyes now saw the hollow cheeks, the wasted forms of the half famished, half clad patriots of Cuba, who, in the midst of all their woe, were brave and resolute, daring and unyielding. With hands upraised in horror she looked with a shudder upon the sunken-eyed, shrivelled women, with famine-marked, moaning babies pressed to their breasts. Every sentiment of humanity was outraged. Every nerve was tingling on account of the injustice inflicted upon a long-suffering people. She felt herself the one destined by the Father above to release them from their horrible fate. Not a moment did she hesitate, and in a short time our nation was called upon to "face the awful fact of war." We knew not what would befall us, but the Lord was surely directing all things. Heroic God-fearing men sprang up in every direction, and surprising victories in quick succession followed by sea and land. Shot and shell shrieked over the waves and did their awful work. Soldier and sailor joined hands, and in a few short weeks greater triumphs came to us than had been expected in the minds of the most sanguine. The Spaniard surrendered, and, crest-fallen, laid his arms at our feet. And now no longer comes over the waves the cry "Cuba libre" for Cuba is free.

But stay! is Cuba free? Are we through now? Is all accomplished and our duty done? Have the soldier and the sailor

done all there is to do? Surely new and unexpected duties now confront us. Christian men have been at the head and front in this war. All their plans have worked for good. They have felt at all times their entire dependence on an over-ruling Power, and when the victories came, thanksgiving and praise were given to the all-wise Ruler of the universe, who has led, guided and directed them, and who had given victory to the cause of humanity, righteousness and good government. In the Philippines He seems guiding our armies on to victory. What will mean victory to the soldiers of our country must also mean victory to the soldiers of the cross, as they marshal their men ready to enter and take up the work as soon as the Lord gives the command.

We must feel a new and enlarged sense of responsibility. As our country hastened to occupy Cuba and Philippines at the call of the Ruler, and lifted the starry banner to the sky, so we Christian soldiers, under the leadership of a Great Commander, must hasten to occupy these lands for Christ, and plant his standard on their soil. Does not the whiteness of these many fields blind our eyes, as we see how ready they are for the harvest?

They are waiting everywhere
Where the fields of earth are fair,
Where the rivers nobly run,
Where the blossoms seek the sun,
Where the hills rise high and grand,
Looking proudly o'er the land.
Waiting, waiting.

They are waiting in the wild,
Sick and weary and defiled.
And the Saviour's healing word
They have never, never heard;
Even hungry and unfed,
Left without the Living Bread.
Waiting, waiting.

For the happy beam of day
That shall chase their gloom away;
For the news, so glad and blest,
That shall set their heart at rest;
For the peace we know and prize,
And the hope beyond the skies.
Waiting, waiting.

Yet not voiceless or alone,
For their cry to Heaven has flown,
And the Master waiteth too,
Waiteth, ransomed souls, for you,
Till the life devotion sweet
Be outpoured at his feet.
Waiting, waiting.

Emperor Joseph the II of Germany, whose every heart throb was for his country, when talking one day to his friend and advisor, Rosenberg, said: "Now we shall have honest German ancestors. We shall be Germans in thought, speech, in sentiment. This is my dream. Austria shall one day be Germanized. The kingdoms and the provinces which comprise my dominions shall no longer be separate nationalities, but all shall be the branches of one lofty tree. The limbs shall lose their names and be called by that of the trunk, and the trunk shall bear the name of Germany. High above the boughs of this noble tree, which shall extend from France to Poland, I will place my banner and my crown and before their might all Europe shall bow. This is my dream, Rosenberg, my dream of future greatness." And now our dream of future greatness for our Emperor's couutry is that in the next century the whole world shall be christianized in thought, speech and sentiment; that we shall not be divided into different tribes and nations, but shall be the branches of one lofty tree, and the limbs shall have lost their names and bear only that of the trunk, and that shall bear the name of Christ. High up in the uppermost branches of this noble tree, which must extend from sea to sea, from pole to pole, we will unfurl our King's snow white banner, and place his dazzling crown of glory before which all nations of the earth shall bow in loyal devotion and love.

It used to be said of the early disciples: "See how these Christians love one another." It ought to be just as true of present-day Christians, for it is Christ's own test of discipleship. John 13:35; I John 4:20,21; John 17:20, 21 23.

We who love Christ do love each other just so far as we see Christ in each other, so we ought to help each other to be more like Christ. Romans 15:1-3; Luke 22:32.

A picture af helpfulness. Is. 41:6,

THE MISSIONARY WORK OF THE COMING CENTURY.

WHAT CAN WE DO TO PREPARE OUR YOUNG PEOPLE FOR IT?

By Belle Wilson.

THIS is a question of great importance to every true Christian. The past century has been one of great missionary progress and the opening of greater things in store for the future. Those who for the past few years have borne the heat and burden of the day in missionary work, as well as in other great enterprises, will soon be called to their reward, and what has been successfully undertaken by them must be carried on to greater success by younger and less experienced workers. During the past century many new plans and methods have been devised; many new organizations have sprung up through which young people may become interested in and educated for the work of evangelizing the world.

Looking backward along the line of Christian work, we see that the oldest auxiliary movement of the church for the education of the young, and one which dates farther back than the present century, is the Sabbath-school. It traces its origin to the revival of religion in the latter part of the eighteenth century and was the first organization that introduced layman as religious workers. The Sabbath-school has been gradually increasing in numbers and usefulness until its teachers are reckoned by hundreds of thousands, and its scholars by millions. More people have studied the Bible systematically since the churches have universally adopted the Sabbath-school than ever before. It is the kindergarten of the church—the child that is father of the man in the cause of missions.

Next in importance to the Sabbath-school, and its nearest rival in numbers, is the young people's society of Christian Endeavor and kindred societies. Originating in 1881 in the United States, it has spread until its conventions are not only the largest religious meetings the world has ever known, but exceed in size the largest political conventions of the United States. The enthusiasm for the Christian life which these general conventions arouse is contagious, and the religious movement of the young people promises a new period in church history and means much towards the evangelization of the world.

Another strong and growing element in training our young people for the missionary work of the coming century, is our religious and denominational institutions of learning, and a promising feature in the growth of religious life in these institutions. Never before were there so many members of evangelical churches among the students as at the present time. The Inter-Collegiate Young Men's Christian Association is the largest college organization in the world. No fraternity, no athletic organization, compares with it in size. Statistics show that more than half of our students of our higher institutions of learning are professed Christians, while taking the United States as a whole only five young men out of every hundred are church members. We, as United Presbyterians of Illinois, mention with a feeling of pride that in our own beloved Monmouth college the Bible is taught as any other text book, while from 95 to 100 per. cent of its students are professed followers of Him "whose we are and whom we serve," and to them belongs the missionary work of the city. Surely with these young Christian workers, together with those of our other colleges, Theological seminaries and Bible training schools, the United Presbyterian church can trust the destiny of her future.

The Bible Training-school is one of the most modern efficient methods of training young people for missionary work. The one which probably attracts more attention than any other, especially among Christian people of the West, is the "Moody Bible Institute," of Chicago. Sending out its workers by fifties and hundreds every year, itsChristian influence has spread throughout the world. The practical missionary work

done by the students of this school is perhaps its most prominent feature and the most efficient training for aggressive Christian work. The young girl, armed with the "Sword of the Spirit," visiting the vilest slums of the city, the haunts of vice and immorality, when even policemen armed with the most deadly weapons are not considered free from danger, organizing Sabbath-schools, teaching the children of drunkards, harlots, theives, and robbers to repeat the Lord's prayer and sing the gospel songs, is one of the marvels of modern christianity and a pleasing sight to the Master, who has said, "Inasmuch as ye have done it to one of the least of these my brethren ye have done it unto me."

The Students Volunteer movement in the United States and Canada had its beginning in the year 1885, and has already resulted in sending several hundred missionaries into the foreign field. Its convention held in Cleveland, Ohio, in the year 1898, was the largest missionary convention ever held in the world, with an influence in proportion to its numbers.

Another great aid in educating young people in missionary work is missionary literature. In our own church, "The Women's Magazine," "Our India Mission," "The American Mission in Egypt," should be read in every family. Children should be taught to read regularly the young people's department of the Magazine, which they cannot do without arousing an interest in the work. It is true that in the United Presbyterian church the missionary zeal manifested by our young people is largely due to the literary efforts of our much beloved Thank-offering secretary (Mrs. Mary Clokey Porter.) The young men and women of today who are engaged in aggressive Christian work, years ago were boys and girls, members of the mission band reciting verses and singing missionary songs arranged by her for the use of these societies.

The Women's Board, the utility and success of which was doubted by so many prominent and intelligent United Presbyterians, has very clearly proved to the church that "Women's Work for Women" is not a failure. In the "Home for the Aged;" in "The Orphans Home;" and "Memorial Hospital in the support ofsingle female missionaries in home and foreign fields, we have substantial evidence of the devotion and self sacrifice of this band of devoted Christian women, all of whom devote much of their time to the cause without receiving a penny of remuneration. Think of the millions of dollars received and dispersed by the W. G. M. S. without a single salaried officer, our worthy treasurer (Miss E. J. Sloan) accounting for every penny as a labor of love. Truly this is a missionary lesson to our young people and an incentive to more active work in the coming century.

The question, What may we as a society do to prepare our young people for the mission work of the coming century? may be answered to a great extent by the interest we manifest in our local missionary society. Young people are more readily taught by example than by precept. Our attendance at the monthly meetings, our prayers and gifts, are taken notice of by them, and as we open the way so will they follow. In our own congregation, as well as in many others, not one half of the women are members of the missionary society. Who is to blame? Why not double our numbers before the close of the nineteenth century, and in so doing, double our influence before the dawn of the twentieth? "Lord thou deliveredst unto me five talents, behold I have gained beside them five talents more" will be a pleasing account to render to the Master, and His answer, "Well done thou good and faithful servant," a glorious reward.

The pulpit has much to do in training young people for Christian work. The preacher is a teacher of righteousness, and righteousness exalts the nations. The pastor is removed to another field of labor or perhaps to his heavenly reward, but the persuasive words that fell from his lips still live in the hearts of the young people and brings forth fruit—"some thirty—some sixty, and some one hundred fold." A pleasing part of our own church service is the

earnest and never neglected prayer of the pastor for the cause of missions, in which our own society is remembered either directly or indirectly.

Let us take courage, dear sisters, and thank God for the evidence we have that our young people are being prepared for the missionary work of the coming century. To them we leave the responsibility, and in His name they will accomplish the work. His word endures forever and He has said, "Occupy till I come."

"WHAT THEY ARE WORTH."

By Lena Leonard Fisher.

THE time was almost up. The great ocean grayhound lay at her dock with steam up, panting to start once more upon her trip across the Alantic. Tears had been shed, partings were over, and the captain's cheery "All aboard!" would soon be heard.

Two people still lingered on the wharf. A handsome boy of twenty-one, tall, and of athletic build, with one foot on the gang plank, ready to dart on board, was holding in both of his the daintily gloved hands of a woman whose perfect figure, clad in a faultless gown of black, as well as her speech and manner, announced her at once to be a type of the well-bred, aristocratic New York woman. Not alone the widow's veil, but the rapt expression of mother love and pride, as well as her earnest words and falling tears, told even a casual observer that this woman was saying good-by to her heart's idol, her boy, her all.

"Don't worry, little mother," Donald Frew was saying; "every fellow ought to travel, you know, and after the grind of college life I fairly long to spread myself like the green bay tree and luxuriate in climes where professors don't thrive, and where Greek roots and all their kin are unknown."

"Be careful, Donald,—promise me,—you know"—but the shout of "All aboard!" rang out, and with a last kiss and boyish hug Donald was gone, the gang plank was hauled in, and the great vessel trembled, throbbed, and left her moorings.

Mrs. Frew stepped into her carriage, and with a loneliness which only a mother who has just parted from her heart's best treasure can know, was driven to her beautiful home.

"I wonder if he got everything in,—the medicine chest, blanket, porous plasters,—I should have been so uneasy if he had not taken a supply of those, and,—oh, dear, I suppose I should have put in his Bible, and said something about his 'being good.' But then Donald is always good, and I only hope he will not contract any of those dreadful fevers one hears so much about and which seem to be so prevalent in Asiatic cities."

In fact Mrs. Frew, who would have been shocked had you thought her anything but a devoted churchwoman, and who was indeed a large contributor to several different charities, thought a great deal more of her son's temporal than she did of his spiritual welfare, and in packing his trunks had entirely overlooked the Bible. Mrs. Frew belonged to a large and fashionable church, paid liberally toward the salary of the pastor, bought tickets for all the entertainments, and rented the highest-priced pew in the church. She exchanged calls with the leading women of the congregation and always entertained the minister and his wife at dinner once a year. Here she considered her duty done. Once she had been called upon in her own home by a quiet little woman in brown whom she had often seen on Sabbath morning (Mrs. Frew never went to church Sabbath evening) and asked to join a missionary society. But she had declared very positively that she was not a believer in foreign missions, that the heathen would be taken care of some way, and that as far as she had observed they were really not capable of understanding religion as we know it, and concluded by saying, rather impatiently, "From all I have heard, they are not worth bothering one's self about." The little woman in brown wasn't much of a talker, and besides, the elegance of Mrs.

Frew's drawing-room quite overwhelmed her, so after an almost inarticulate sentence about it's "not being so much whether they were worth it as whether we obey Christ's command," she took her departure, and Mrs. Frew settled herself for an hour's work on her Battenburg embroidery, in the depths of a comfortable rocker. Once, a part of her visitor's last sentence—"whether we obey Christ's command"—did run through her mind, but if she ever thought about the millions whose lives are lived in misery and wretchedness in other lands, she did not allow her sympathies to become aroused and promptly put aside those thoughts, considering such people too far beneath her to allow their misfortunes to disturb her peace of mind.

At first frequent letters came from her absent son,—letters full of descriptions of places and people of interest, full of the enthusiasm which foreign travel is sure to excite in one going through the experience for the first time, and then for three long months there was a terrible silence, and all word from Donald ceased as utterly as though the earth or the sea had swallowed him up.

His last letter was written from Bombay where he had met an old friend of his father's who had been there engaged in business for years. Everything was being done for the boy's pleasure, and he was soon to leave with a party for a trip into the interior. "We may have exciting sport while I am in the jungle, mother dear, and if I bring down a tiger you shall have his skin," he wrote, in the old joking way that pleased her so.

Three whole months of agony passed away, in which all search came to naught. Three long, weary months in which Mrs. Frew had many hours in which to wish, with tears and heartache, that she *had* said something to Donald at the wharf about "being good," and that the Bible which she had always kept in his room, and which lay there now on his table, had been put in somewhere. What wonder was it that for the first time in her life her thoughts turned toward the darked-skinned people of India?

Somewhere there, she was ever fearing, under the palms and tropical verdure, her darling boy lay in his last long sleep. Those people were heathen—if any had been near him in his suffering, would they have helped him? Oh, if she could only have been there! If she could only have wiped away the death-dew from his forehead! Was any one, even a heathen woman, near him at the last? Question after question arose, only to be answered by the silence and her tears.

But one bright morning, before she had left her sleepless bed, a quick rap at her door hurried her to open it, and Nora, her maid, with her good-natured Irish face aglow, said, "It's a letter I knew you'd be wantin', ma'am," as she handed a foreign-looking missive to her.

One glance was enough. It was addressed in her boy's own hand. With what trembling eagerness the mother opened it; how her heart throbbed, and how her very breath seemed to leave her, you must imagine. It was to her as a message from the dead.

It was not a long letter, but it told in Donald's own way certain things which changed his mother into a different woman from that hour. He had gone on a hunting expedition into the interior from Bombay and, his father's friend having been detained in the city, had taken with him some trusted guides. After several day's travel in which they saw some sport, two of the men, after plundering Donald's baggage one night, stole away in the darkness, leaving him with only one other to go on alone to a village some distance farther to obtain supplies for their journey home. The weather was hot, the way longer than they had thought, and just as they neared the town poor Donald sank, exhausted and burning with fever, by the road-side. The remaining native guide, struck with fear of the plague, left him to his fate and fled.

"Only one thing could have happened, mother darling," he wrote; "I should have died in this strange land alone, far from you and home. My brain was on fire, excruciating pains racked my body, a horrible thirst consumed me, and maddening visions danced before my eyes in my delirium. Just

then, the sweetest voice I ever heard, except your own, fell upon my ears. 'The Sahib is ill— Rahil will bring water'; and a woman's face, dark but beautiful, with great black eyes full of sympathy, bent over me. And then I knew nothing more until, six weeks after, I learned that she herself with her little child ten years old had carried me —just think—to their poor little home on the edge of the village, and there, with her humble facilities and the pittance which she earned each day, she nursed me back to life. She spoke in the prettiest broken English you ever heard; and one morning when I awoke from the first natural sleep I had had, I heard her and the little child praying for me. Not to some strange divinity, but to the same God to whom I prayed when a little boy. When I was strong enough to listen, she told me that years before she had attended a girls' school in Lucknow, and had learned of Jesus from the American missionaries there. Afterward she had come back to her village, married a native who became a Christian, and who had but recently died. She was now a Bible-woman teaching her own people. Her great joy was that she had found me by the roadside that day, and had saved the life of one who had come from the land where the teacher who had taught her of Christ had lived. And, mother, there in that humble home, with a little English Bible before me, which she prized above all things, I found Christ too. Wasn't it strange that a Hindu woman in India should point to Him?"

How Mrs. Frew's heart smote her as she kissed and wept over that letter. To think that one of those "heathen women"—"not capable of comprehending religion as we know it"—"not worth saving"—instead of her, his mother, had guided her boy to the Saviour. Her own colossal selfishness rose up before her, and the "heathen women" all over the world seemed reproaching her that she had never out of all her abundance helped to relieve their wretchedness. And there on her knees in the most solemn hour of her life she consecrated herself and all that she had to His service who had said, "Go ye into all the world."

Donald's home-coming was a joyous one, and no less warm was the greeting which the two dark-skinned strangers who accompanied him received. For the little Hindu girl was to be educated in America, and her soft-eyed young mother became Mrs. Frew's constant friend and companion. And when some years later the missionary society of which Mrs. Frew was the president held for the Hindu woman a farewell meeting, previous to her return to India to open the Donald Frew school for Hindu orphans, which out of the gratitude of Mrs. Frew's heart she had caused to be erected, the little woman in brown, who had made the missionary call upon her once, had tears in her eyes as she said to herself, "I am so glad she knows now what they are worth."
—*Woman's Missiouary Friend.*

ISRAEL.

"Pray for the peace of Jerusalem."

By Thos. M. Chalmers.

When Jacob was to leave his parental house we read "The sun was going down;" when after twenty-two years of separation, he returned again to his father's house, we read "The sun rose upon him." What a beautiful idea is expressed in these few words. Man's parting from home is like the sunset, whilst man's entering his home is like sunrise.—*American Hebrew.*

Last year when Miss Mary Baily left Wimbledon, England, for Persia, as a worker of the London Jews' Society, the congregation of which she was a member held a farewell meeting in her honor. Pleading the deep need in Persia of more missionaries, especially for the Jews, Miss Baily repeated the earnest words, once quoted in the same room by the Rev. C. H. Stileman, on his

last return to Persia:

"*I have only one candle of life to burn, and I would rather burn it out in a land where men are dying in darkness than in a land which is flooded with light.*"

A season of prayer followed, after which the Rev. Mr. Moore gave a most valuable and striking exposition of Ps. 126, 6: "*He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*" He said, "We have here the sower, the sowing, the sorrowing, the seed, the sheaves, and the singing. *He goeth forth* (leaves home), and *weepeth* (it costs something). The seed he bears is *precious*, yet he scatters it, not wastefully but in faith, and faith is rewarded. There are few things which are certain, but God makes certain the harvest and the joy—'Shall *doubtless* come again with rejoicing." A seed-basket suffices to carry the seed, but wagons are needed to bring home the sheaves."

We are indebted for these interesting facts to the *Friend of Israel.*

We long desired to open a reading-room in connection with our work among the Jews here in Chicago, being convinced that this would be a very valuable adjunct in our efforts to reach them with the truth. But the smallness of our income rendered this impossible until now. We have at last made a beginning, and in November our hall was turned into a reading-room. It is open for this purpose four afternoons and evenings each week. We are making the room as attractive as possible with the means at command. The literature adapted to our needs and aims is being carefully selected, but we need a much larger fund for the effective furnishing of our hall as a helpful reading-room for Jews.

We already see the wisdom of adding this feature to our work. Many more Jews are attracted to our hall, and thus opportunity is given for friendly intercourse, the breaking down of prejudice, and the communication of gospel truth in close personal dealing.

There was formed in England in 1880 a society called the Friends of Israel Prayer Union. Its object is to unite the friends of Israel in earnest believing prayer in behalf of the Jews and of all gospel workers among this people. Its headquarters are in London, and there is published also the organ of the society, the *Friend of Israel*, a beautiful twenty-page illustrated paper, issued quarterly.

For the purpose of uniting friendly United Presbyterians and others in more earnest prayer for Israel, and our work especially, we have decided to form a branch of this Prayer Union. We shall issue membership cards on payment of one dollar per year. Those becoming members will pledge themselves to pray daily for Israel. Each member, on the payment of one dollar yearly, will receive a year's subscription to the *Friend of Israel*, the regular price of which is twenty-five cents. The balance will be used to forward the work of Messiah Mission.

The sum of twelve hundred dollars was appropriated by the General Assembly for our work. Of this, $450.00 is set apart by the Women's Board for the expenses of the mission. But the rent alone takes $360, leaving only $90.00 for light, heat, janitor, reading room, supplies, etc. Any one can see at a glance that this is utterly inadequate for all the needs of such work. More tracts are needed, and supplies for the reading-room. It was hoped that the income from voluntary contributions would supplement the appropriation. But during the first five months of the year (from July 1) the income from this source was less than forty dollars. It is our earnest desire to enroll a goodly number of warm-hearted friends of Israel in our Prayer Union, whose prayers shall sustain us in this the most trying of all missionary work, and whose gifts shall more fully equip the mission for its work. Dear readers, ask the Lord about this matter, then do just as he guides you.

Finding, following, keeping, struggling,
Is He sure to bless?
Saints, apostles, prophets, martyrs,
Answer, "Yes."

EDITORIAL.

Life is a leaf of paper white
Whereon each one of us may write
His word or two, and then comes night.
* * * * * * * * *
Greatly begin! though thou hast time
But for a line, be that sublime,—
Not failure, but low aim, is crime."

JAMES RUSSELL LOWELL.

One is somewhat disposed to reminiscence as he changes the dating of his letters from the familiar form to the new century's figures, even though realizing that he shall not for another twelve months enter upon the twentieth century of the Christian era. So much has been written with regard to the end of the present cycle that it is nearly impossible to say anything new. But there are some things ever fresh, and one of these, we believe, is the kind feeling of the Magazine Editorial Committee toward its readers and contributors. Our good wishes for them are a perennial bloom. We have pleasing recollections of our association with them in the past years, and trust that nothing in the future may disturb these happy relations. We offer the readers of the MAGAZINE our best wishes for the year 1900.

One of our studies for this month is to be India. When this topic was proposed, we had no idea that, before it should be under consideration, we should be called upon to record the death of two representatives of our church in India—Dr. McKee, whose picture appears in this issue, and Rev. D. S. Lytle, who died on November 8, 1899. One servant of the Lord passed away in this country, while his colleague died on the other side of the world. But Heaven is a port which the believer shall quickly reach, no matter from what part of the earth his spirit may take its departure. Of Dr. McKee we have spoken already. Of Mr. Lytle we may truthfully say that his removal falls as a heavy blow, not only upon his immediate friends, but upon the mission in India, and upon the whole church of God. Our sympathy goes out to the bereaved family. May they be visited by consolation from above!

In speaking of Mr. Lytle, we notice in *The Indian Standard* an account of the Mussoorie conference held last September. We quote the following paragraph: "'The Establishment of the Native Church on a Self-supporting Basis' was the subject of the practical address of the evening, which was by the Rev. D. S. Lytle (American U. P. Mission) whose heads were When? and How? When may the church be said to be established? Not when it is organized, but when it is self-supporting and sending the gospel to others. How is this to be attained? We must have a new mission policy, and the sooner the better; we must have better workers; and we need an outpouring of the Holy Spirit."

Not in foreign fields alone is heard God's message to His servants to enter into rest. Home missionaries also are summoned to their reward. One of these, Rev. J. M. French, of Oakland, California, after weeks of illness, was called away on December 4, 1899. He left sorrowing friends on earth, with whom we mourn. Let us trust that he has also found friends in that land where there is no more any parting.

In *The Faithful Witness*, (Canada) there is an account given of a Union "formed with the hope of enlisting all Christian widows (in Britain, the colonies, British India and America) in active co-operation for the benefit of Hindu widows, and for their release from the cruel oppression forced

upon them by their heathen religion. * * * * The Union consists of three sections (1) Widows' Prayer Union; (2) Widows' Work Union; (3) Work Relief Fund. * * * Any one desiring further particulars will receive full information by addressing Mrs. B. D. Wyckoff, care of Professor W. A. Wyckoff, Princeton, New Jersey."

In the December number of "Olive Trees," formerly "The Herald of Mission News," published by the Reformed Presbyterian church, U. S. A., there is an allusion to the fact that this periodical is now thirteen years of age. It is to be hoped that many more days may be granted it, for the benefit of the church and of missions.

With regard to the Mormon problem the following clipping from "The Herald and Presbyter" has been handed to us with a request for insertion. Surely, matters in regard to Mormonism are menacing:

One hundred and thirty-five missionaries from the United States who are at work in Japan have sent in their petition protesting against permitting Roberts, the polygamist, to have a seat in Congress. They say that their efforts against immorality would be so largely neutralized by this toleration and countenancing of immorality by Congress, that they would be rendered almost helpless, and that it would be exceedingly unfortunate for the interests of purity of life throughout the world. The fact is that morals would be brought down to such a plane that every good and pure interest would be made to suffer. Such a man must not dishonor by his presence the halls in which the laws are made for the government of our nation. It is announced boldly by President Rich, of the Mormon Southern headquarters at Chattanooga, that "Ohio is to be converted to the religion of Brigham Young," and that Ohio has been added to the division work of the Mormon missionaries. He states that a conference of Mormon elders will be held in Columbus in November, and that twenty elders have been detailed from the headquarters in Chattanooga, Tenn., to work in Ohio. Sixty more will be added, he promises, before the fall conference is held.

An Inter-Denominational Conference with respect to mission-work among the Slavs in this country was recently held in Pittsburgh. It is hoped that interest will be aroused in this class of people. We hope later in the year to publish an article with regard to some Christian efforts made among the Poles in America.

We see the notice of a pamphlet "Ten Years in the Home Field," published by the Associate Reformed church. It is certainly cheering to know that this denomination, so closely allied to our own, has, in the last decade, gained nearly four thousand members. Let us hope that its next ten years may be even fuller of spiritual growth. We have read with attention and interest its Report of Foreign Missions, published in "The Associate Reformed Presbyterian."

The church papers are announcing the publication of Miss M. J. Campbell's book, "One Hundred Girls of India." The author, as is well-known, is one of our missionaries, who has just returned to her work in India. Should there be any profit from the sale of the volume, Miss Campbell proposes to devote this to the missionary cause. It is expected that a more extended notice shall be given in a future issue of the MAGAZINE.

The following paragraph from "World-Wide Missions" speaks for itself: "Sir William Hunter, one of India's most observing statesmen and historians, stated that there are 50,000,000 non-caste people in India—all considered as outcasts, and that these millions would not long rest where they now are; they would become Christians if the church were ready to take them; if not they would become Mohammedans. An Indian secular paper of June 22, 1899, gives an account of two entire villages of these people turning Mohammedan."

In connection with our India study this month, it will be interesting for our readers to see this clipping from "The Missionary Link:" "One of the latest developments in missionary work, called 'Missionary Settlements for University Women, has been inaugurated in Bombay among the Parsis. Miss Mary R. Dobson (daughter of Austin

Dobson), who is the principal of her settlement, tells us that it originated with members of the 'Student Volunteer Missionary Union, who felt that there was a distinct need which by their education (college graduates) they could supply, and at the same time accomplish the object dearest to them, namely, that of making Christ's truth known to all nations. In answer to the appeals of those first Student Volunteers, the colleges of Great Britain and other helpers responded by raising funds, and Bombay was fixed upon as the first centre of action. The people among whom the desire of education has most spread at present in India are the Parsis. The Parsi women are allowed perfect freedom. Among this advanced race, the settlement has naturally found its first opening, and eleven Parsis pupils are at present attending its classes. It was clearly announced at the start of this experiment that the true foundation of all education lay in Christianity, and that every pupil was to receive Christian instruction."

There has been a general feeling of interest in those Russian Doukhobors who have left their native land and have come to America. This sect seems, in some respects, to entertain the same views as do the Friends or Quakers. They are opposed to bearing arms and protest against the authority of the Greek church. So far as can be learned, they seem a cleanly, peaceful, pious people. Unhappy is the land that acts so as to lose such a good element from its nation.

Attention is called to the change of Mrs Mary Clokey Porter's address. It is now Marshall avenue, Allegheny, Pa. *Orders for Thank-offering supplies*, however, should be sent in care of J. J. Porter & Company, 920 Penn avenue, Pittsburgh, Pa.

THE BOOK-SHELF.

DARWINISM AND TELEOLOGY. By DR. MACDILL, D. D , LL. D., Professor of Apologetics in Xenia Theological Seminary, and author of "The Bible a Miracle," "The Mosaic Authorship of the Pentateuch" and other works. p. p. 194. For sale by the Presbyterian Board of Publication, Philadelphia, Pa., and by the United Brethren Publishing House, Dayton, O. Price, cloth bound, $1 discounted to 75c; Paper bound 80 cents, discounted to 60 cents.

This book will have readers, and it deserves them. It is timely; for the "evolution" which it combats is now in the air, and many who use the word know little of its real import beyond this, that it is a form of speculation which is used to bring the Bible into disrepute.

The author directs his shafts particularly against Darwinism, or that branch of the evolution doctrine which is distinguished by the name of the late Charles Darwin.

What is Darwinism? It is the doctrine that all the species of plants and animals in the world are sprung from a *few* original forms at the most, which are long since extinct. Man himself is not exempted from this sweeping generalization, but in traciug his pedigree must recognize in his ancestral line monkeys most probably, not to mention less distinguished forefathers.

Against this speculation, not fit to be called a theory, the writer of this treatise directs his arguments. Facts ascertained by scientific observers and explorers he frankly accepts; but firmly claims the right to draw his own *inferences* from the facts. He holds must justly that "logic and common sense" are not limited to a coterie of self-styled "scientists", and in the course of his discussion he exposes in a strain of keen, though kindly, sarcasm the fallacies which lurk in the reasonings of the most dogmatic evolutionists of our day.

Lack of space forbids a more extended notice of this book, which is a tonic for the times, a boon for perplexed seekers after truth. We may add that in style Dr. MacDill is clear, direct and forcible. He is more intent on the idea than on its dress. In his vocabulary a spade is just a spade.

MISSIONARY FIELDS AND FORCES OF THE DISCIPLES OF CHRIST. By W. J. LHAMON, Director of Study of Missions in the Bethany C. E. Reading Courses. pp. 172. Fleming H. Revell Company, Chicago, New York, Toronto.

As the title indicates this manual is deigned to exhibit, for the benefit primarilys f Christian Endeavor circles, the missiono work, both domestic and foreign, carried on by "The Disciples of Christ," better known in many quarters as "Campbellite Baptists." But while peculiarly devoted to the purpose expressed, the book presents much information of general interest and value in the shape of statistics and vivid sketches of Hinduism, Buddhism, Confucianism and Mohammedanism.

It may be a surprise to some to be told that this denomination of comparatively modern origin numbers now about a mil-

lion members and maintains missions in India, China, Japan, Turkey and Scandinavia.

AMONG INDIA'S STUDENTS. By ROBERT P. WILDER, M. A. pp. 81. Published by Fleming H. Revell Company, Chicago, New York, Toronto.

Again and again has attention been directed to the immense number of young men who are attending the secular colleges in India. It is difficult for us to realize that, in a land to which we send missionaries, there is a multitude of educated, acute students, who are losing their hold upon the ancient faiths, yet receiving nothing satisfactory in its stead. It is for this class that Mr. Wilder pleads in this little book so interesting, so convincing. After giving an account of the "student-field," he outlines Hinduism, presenting some idea of that strange, mystical faith; then, passing on, he deals more directly with the work in this field, the classes with whom the missionary may meet, the opposition, the encouragements. There is appended a glossary, quite helpful to one unfamiliar with such Indian terminology as is frequently used in English books written about that Oriental land. The style of "Among India's Student" is clear and cogent. A perusal of it will almost of necessity compel an active interest in a work calling aloud for attention and assistance.

NINETEEN CENTURIES OF MISSIONS. By MRS. WILLIAM W. SCUDDER. pp. 241. Fleming H. Revell Company.

This volume, as its subtitle tells, us was "primarily prepared for young people," and as a condensed history of Christian missions is most welcome. Beginning with the work of the apostles, it gives a synopsis of missionary effort down to the present stage of the Christian era. We can but wonder at the skill with which Mrs. Scudder has arranged her facts, noting salient points, and omitting much which must have tempted her pen, but which yet would have added nothing to the clearness of the narrative. To give an example of the method of the work, we quote the paragraph relating to our church's mission in Egypt, which, however, is credited simply to the "American Presbyterians." We understand from our denominational workers there that the name "United Presbyterian" is not often used in Egypt. This may possibly explain Mrs. Scudder's omission. "About the year 1854 American missionaries from the Presbyterian church founded a mission in Egypt with Cairo and Alexandria as centers. Schools were opened and the Gospel was preached throughout the valley of the Nile to both Copts and Moslems. One thousand Mohammedan children were gathered in mission schools, and steady progress has been made in every department of mission work. Dr. Lansing and Rev. John Hogg were pioneer missionaries. A Hindoo prince, Maharajah Dhuleep Singh, married one of the girls from the Cairo mission school, and for many years he sent a liberal annual offering to the mission." This work does not, of course, claim to be an exhaustive history, but for any person desiring a useful outline of the church's work it will be found quite satisfactory.

MISSIONARY EXPANSION SINCE THE REFORMATION. By REV. J. A. GRAHAM, M. A. pp. 240. Fleming H. Revell Company.

The author of this volume is a missionary of the church of Scotland Young Men's Guild at Kalimpong, India, and is well qualified to produce a compendium on the subject of missions. It is intended for adult readers, being more philosophic and less synoptic than Mrs. Scudder's work in the treatment of its subject. The author has in his preface stated his aim in writing, namely, "to give, in short compass, a general view of the principles, history and present position of the missions of the Reformed churches." We were specially interested in the chapter entitled "Beginning at Jerusalem," giving, as it does, a statement of various Christianizing efforts among the Israelites. An excellent account is also given of the work done by the Moravian church, so active in spreading the Gospel. But it seems almost invidious to select sections thus when all are instructive and stimulating. We wish that this volume may find its way into many a missionary library. It is beautifully illustrated and well-indexed. M. H. W.

BY MRS. MARY CLOKEY PORTER.

India was once the Gibraltar of paganism and seemed impregnable to the gospel:

1.—Because it had a vast population num-

bering then about 200,000,000 people who were entirely hostile to the gospel.

2.—It was controlled by two great religions—Brahminism and Mohammedanism, as despotic as the world has ever kuown.

3.—There was a system of social caste that made it a curse for the shadow of a low caste to fall across one of a high caste.

Yet by strange and mysterious movements extending over centuries, the 287,000,000 of people in India today are made wholly accessible to the gospel.

**

The government now assures peace, and administers justice, so that life and property are as safe in India as in any land.

**

The national progress is full of the spirit of western civilization. In a single year 320,000,000 letters and newspapers were sent through the mail; 3,500,000 messages were passed over the 37,000 miles of telegraph wire, and 120,000,000 passengers were carried over the 20,000 miles of railway.

**

A new moral and social tone is pervading society. The giant system caste is receiving constant blows from every direction, especially from the silent and vigorous influence of education.

**

Of the non-Christian countries of the world, India is the best educated.

**

To-day India has 130,000 educational institutions of all grades under government auspices and attended by 3,700,000 pupils with about 14,000,000 natives who can read.

**

The educated classes who have passed through the higher institutions are almost without exception familiar with English.

**

The first effort on behalf of the women of India was in 1810 when a "Society for the Education of Native Females" was founded in England. During the first year the number of scholars was eight. In five years six schools were established among the poorer classes with an aggregate attendance of 160 pupils.

**

More than thirty years elapsed before any of the higher or wealthier classes ventured to send their daughters to be educated.

**

The first school for high caste girls was opened in May 1857. The movement was then considered a great success, sixty-two girls having passed examinations at the end of the first year.

While many of the educated classes of men are today encouraging schools for girls the popular sentiment among millions of Hindoos is that education may be an accomplishment for the "*dancing girls*," but not for women of respectable character and that ignorance and seclusion are essential to the honor of a family.

**

Widowhood is considered a reproach and a disgrace; hence it is the bitterest ingredient in the cup of sorrow which the women of India are called upon to drink.

**

The condition of women in India is morally low. Their time and attention being taken up wholly with bodily ornaments and household articles they know absolutely nothing of any intelligent amusements. The recreations in which they indulge are quarreling, gaming or idle conversation on low and degrading topics.

**

As a class, the minds of the women are a blank, and of education, in even the narrowest sense of the term, the large majority have received none.

**

Alas! for the unhappy mother who gives birth to a large family of daughters; she becomes an object of aversion to her husband and friends.

**

Once the highest merit a widow could acquire was to be burned upon the funeral pyre of her husband. The British government having suppressed this custom, she has often to submit to a worse fate—a living death in the recesses of a zenana.

**

The reforms in India during the past one hundred years, due wholly to Christian influence, are laws against murder of parents and children, human sacrifices, suicide, voluntary torment, slavery, extortions, religious intolerance, support of caste by law, and yet of the 124,000,000 of females, there are 22,000,000 widows doomed to a life of misery and shame.

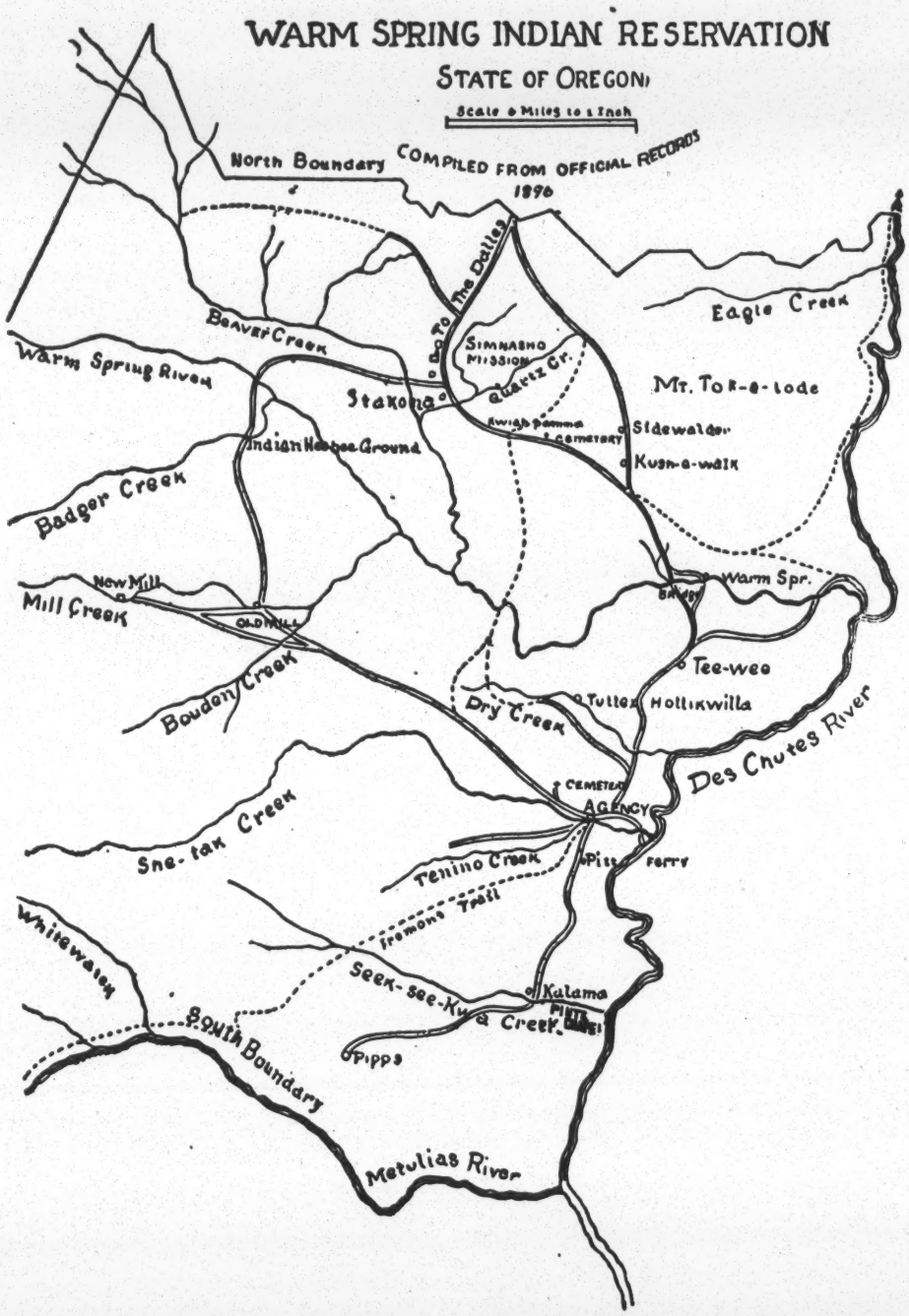
**

Question.—When shall the women of India have their Christian and lawful rlghts?

Answer.—When Christian women are willing to surrender something of comfort, of ease, of luxury, to give to them the gospel of Christ, which is the only remedy for these wrongs.

**

At present there are sixty-five missionary agencies doing effective work in India, the schools in charge of Pundita Ramabai and others being especially for the child widows.



February Program for Missionary Societies

MEXICO.

1. The Early History of Mexico.
2. Three Hundred Years of Spanish Rule.
3. The Mexican People of Today.
4. Reading, "Home Life in Mexico." (This tract may be obtained by writing to Miss Emma Mabon, 180 North Ave., Allegheny, Pennsylvania.)
5. What has Roman Catholicism done for Mexico?
6. What are the Protestant churches doing for Mexico?
7. Brief remarks on: (a) The great needs in Mexico; (b) The attitude of the present Mexican government toward Protestants; (c) Medical Missions in Mexico.

Literature: Aztec Land, by Maturin M. Ballou; The Gospel in All Lands for the months of June, August, October; The Missionary Review for October; The Foreign Mission Report of the A. R. church; The Independent of November 16, 1899; Mission to Mexico, a condensed sketch; Historical Sketch of the Missions of the American Board in Papal Lands. (The last two are pamphlets issued by the A. B. C. F. M., 14 Beacon street, Boston, Massachusetts.) M. H. W.

OUR INDIANS.

Ten minutes devotional exercises; Luke 11:25-37. Introductory remarks.

WARM SPRINGS RESERVATION. (See map.)

Subjects for papers or conference:

(1.) Brief sketch of the work and workers.

(2.) Present condition of the Indian women.

(3.) What is the duty of our nation toward the Indians?

(4.) What is the duty of the *United Presbyterian Church?*

(5.) Our individual responsibility.

At roll call let each member respond with some item of information from our Indian field.

For general information on the subject, see leaflet—"*The Native People of the United States.*"—Published by U. P. Women's Board.

STUDIES FOR 1900

February—Mexico. Work Among the North American Indians.
March—Italy. The Relation of Money to God's Kingdom.
April—Egypt. Missionary Literature, its Usefulness and the Way to Employ It.
May—Japan. Missionary Conferences, Their Importance.
June—China. Messages from the West. The Mormon Question.
July—France. Results of the Year's Work.
August—Burma. The Mountain Whites.
September—Korea. The Stranger Within our Gates.
October—Persia. Temperance.
November—The New Hebrides. The Sandwich Islands. The Work Among the Freedmen.
December—South America. Missionary Motives.

Attention is called to the double topics of study. A country is assigned for special consideration, as well as some subject of general interest.

Freedmen's Missions.

DIRECTORY FOR SENDING CLOTHING.

It is very desirous that societies contemplating sending clothing to our Freedmen, do so as early as possible in order that these needy people may be benefited.

Athens, Tenn.—Rev. J. L. Cook; P. O. and Freight, address the same.
Bristol, Tenn.—Mr. J. H. Tarter.
Miller's Ferry, Ala.—Rev. C. H. Johnson, Miller's Ferry, (P. O.) Wilcox Co., Ala., care of Alabama River Steamer Co., Mobile, Ala.
Prairie, Ala.—Rev. J. T. Arter, Prairie, via Catherine, Wilcox Co., Ala.
Summerfield, Ala.—Mr. Peter Cloud, Summerfield, via Selma, Ala.
Camden, Ala.—Rev. E. K. Smith, Bridgeport Landing, via Mobile, Ala.
Canton Bend.—Mr. J. N. Cotton, Canton Bend, Wilcox Co, Ala., via steamer from Selma.
Norfolk, Va.—Rev. Wm. McKirahan.
Chase City, Va.—Rev. J. M. Moore, Ph. D.
Bluestone, Va.—Rev. W. M. Fowlkes, Chase City, Va., and mark "For Bluestone Mission."
Henderson, N. C.—Rev. D. A. W. Johnson.

In sending clothing societies will please always remember to write to the principal of mission to which they are sending, informing him of goods sent, and also enclosing receipted bill of lading. By keeping this in mind, great annoyance and delay may be obviated. Any information desired will be gladly furnished upon application to

C. JANE VINCENT, Cor. Sec.
402 North Ave., West, Allegheny, Pa.

A Card.

Mrs. McKee and daughters wish to extend their heartfelt thanks to all the kind friends who have sent them loving words of sympathy in their late bereavement.

You have helped us very much to bear the burden of our sorrow, dear friends.

MRS. D. MCKEE.

FOREIGN NEWS BUDGET.

Egypt.

Miss Adelle McMillan writes of the girls' schools in Alexandria:

The girls' schools in Alexandria opened the first of October with a fair number of girls in attendance, but we were very much disappointed to find that most of our Mohammedan girls had left us, some having gone to other schools and some to be sewing women. The father of one of the girls who left the Moharrem Bey school being asked why he took his daughter away, answered that our school was Christian. The mother of one of the girls who had left the Central school being also asked the same question, gave as her real reason that we taught her daughter the Catechism and Bible stories.

There seems to be a general movement against Christian instruction, as we hear from two English ladies, who have a school for Mohammedan girls in Ramle, that they had a great deal of difficulty for some time after they opened school this fall, their girls refusing to study their Bible lessons or to learn their verses; but they are doing better now.

We still hope however to get back some of those who left us. O, that these people might cease to be afraid to learn of the gentle Jesus and come to know Him as *their* Saviour and to rejoice in His love.

Miss Anna Y. Thompson writes of house visitation last of October:

On Tuesday, Mrs. Murch and I went to Kena to attend the women's prayer-meeting. About thirty women or more were present. Afterwards we started out to visit some of the church members, accompanied by about six other women. The first house is one where money is not spared to make its inmates comfortable, but the mother's heart is sad about her elder son. One of the women with us is very gifted intellectually, and fearless in denouncing sin. When the young man came in she told him that the devil had taken the chair in his heart and was sitting there. The thin delicate mother (a member of our church) said after he left the

room, "I am to blame, I used to be in ignorance, and would laugh at him when he did wrong." She had told her family recently that she did not expect to live long, and that she would die troubled because of her family not caring for religion. It was very interesting in Cairo this summer, to hear her say that the custom in Kena is, that if any member is absent from church, the others go in a company to ask about her; and if any one does anything blameworthy. the others immediately tell her her fault.

In another house we visited, there is a family from Cairo which has many Protestant relatives. The old lady was asked why she never attended our church in Kena. She replied, "I used to go sometimes in Cairo, and Ibrahim (their former slave, now a church member,) said to me, "How long halt ye between two opinions; so I never went again." The women often said in regard tc some things, "That was when we were ignorant."

Mrs. Harvey gives bits of Cairo news:

The seminary opened November 1st with the eight students of last year. The new year begins in February. They all have rooms in the mission building except two, who are married and have taken rooms outside.

Dr. Harvey has a Bible class of over forty boys every morning. They are of, at least, four nationalities but all understand Arabic. Religious instruction in all our schools—with very few exceptions—is given in Arabic, for all children living in Egypt are expected to know that language.

Many of the people in this country are excited over something that is to take place next Monday the 13th. Some say the stars are all to fall, and some that the end of the world is coming, etc. I have just now heard that there are to be forty days and forty nights of hard rain. It is likely all from the predicted "meteoric shower." I fear that very few will be frightened into living better, or purer, or holier lives. It is as true as ever, "If they hear not Moses nor the prophets, neither will they hear though one rose from the dead."

India.

The regular news items from India having failed to materialize for this issue of the MAGAZINE, the secretary of the Foreign department of the Women's Board has culled the following from recent letters:

The annual meeting of the Mission Association, held at Sialkot during the latter part of October, was one of unusual interest, especially the days of devotional service and conference preceding the business meetings. One says: "The Lord was surely in our midst and we have all been revived. Personally I received more spiritual help than any other meeting I ever attended."

As usual there were some cases of sickness at the time of the meeting. Dr. and Mrs. James Barr were both ill when they reached Sialkot, but the two mission doctors and the many kind friends to care for them soon made them comfortable, and at the end of a week or ten days they were able to be up and out again.

There was difficulty in deciding the most needy places in the location of missionaries or in making changes. Gujranwala and Rawal Pindi both wanted Rev. T. F. Cummings. The vote was taken after a season of prayer. Mr. Cummings will go to Gujranwala on his arrival and take charge of itinerating and village work, while Rev. Geo. Morrison will have charge of important city work with its schools. Miss McCahon with Miss Mary Martin are appointed to Bhera, and Dr. Barr to Pathankot. A more complete list of changes will doubtless be sent later.

Dr. Mary A. Platter wrote of the illness of Rev. D. S. Lytle as the worst type of dysentery she had met. A civil surgeon had been in consultation, and though there was extreme weakness all hope of recovery had not been given up. The same mail brought the news of his death. Our India mission will greatly miss so good a worker. The sympathy of the whole church will go out to the bereaved wife and daughter.

The arrival of the returning missionaries was anxiously looked for, but by this time they are doubtless settled in their appointed districts or stations.

Miss Carrie M. Buchanan, who was reported last month on her way home from Egypt on account of impaired health, has since arrived, and is now with her home friends at Hebron, Ind. The journey was as comfortable as could have been expected under the circumstances. With quiet surroundings and perfect rest, it is hoped that Miss Buchanan's own strong desires for a speedy recovery may be realized.

The Women's Hospital at Tanta, Egypt.

Those in attendance upon the last convention of the Women's General Missionary society held at New Castle, Pa., and those who have read the reports, will remember an appeal made in behalf of the Martha J. McKown Hospital, or a hospital for women and children, to be located at Tanta. It was hoped that there would be such generous response to that appeal that, before the close of the present year, plans might be perfected for the erection of the hospital.

Tauta lies about half way between Alexandria and Cairo in the Delta, which is the very stronghold of Mohammedanism, and as yet no great advancement has been made in evangelization because of the hatred of the people to the very name of Christ. Rev. J. K. Giffen has charge of work here and small schools have been established, but we believe the mission owns no property whatever.

Dr. Anna B. Watson and Dr. Caroline C. Lawrence are also located here as a center, from which they are working out in every direction, as they are called to houses of the rich or the poor where there is suffering and disease, and winning favor for the mission work. A lady recently returned from Egypt said to the writer, "You have no idea the great and good work being done by those two physicians. They go into houses where it would be very difficult for any other Christian to enter."

To intelligent people there is no need of saying that there are many cases which can-

not be safely treated in a native home where there are no sanitary surroundings and disinfectants are unknown. A recent letter from Dr. Anna Watson says, "We have taken nine cases into our house in the last two months and refused others because we could not properly care for them. We have three cases now which is all that can be crowded in at one time. A Syrian woman is helping with the care, but she is very different from a capable trained nurse." This condition of things shows the increasing need of a hospital.

Since the beginning of this brief article the writer has received a letter from a committee appointed by the mission association of Egypt for the selection of a site for the hospital, which is, of course, the first step in the making of plans. There is an option on five plots of ground; two of them are most excellent in location such as would always give good surroundings and plenty of breezes, which are very important conditions in a hot and unhealthy climate. One place contains five, and the other five and a half acres, at a cost of $6000 for one and $6,600 for the other. This is more land than is required and more than double the price the Women's Board had expected to give for a site. It has been suggested that the extra land could be very advantageously used for other mission buildings, which are much needed. We might say that the price of these five acres is no more than the valuation of the one acre secured for the proposed hospital in Assiout. It is probable that this good offer will not last long and will never be received again.

Will the church at large come forward and help our Women's Board in this great and good enterprise? We know the women of the church are interested, but as a class are not possessors of large wealth. There is money, however, in our church. Will those interested in Christian benevolence do what they can to show forth its beauty and the love of Christ in a land where there is much suffering, even among those who believe in the Saviour of mankind?

The Women's Board most earnestly urge both men and women to make contributions to this object, sending the same to Miss E. J. Sloan, 5170 Liberty Ave. E. E., Pittsburgh, Pa.

MRS. W. J. REID.

YOUNG PEOPLE'S DEPARTMENT.

The Juniors' Magazine.

The readers of the Juniors' Missionary Magazine will be pleased to learn that our subscription list has reached the 6,000. We thank our friends for the prompt response to our appeals.

We are now anxiously watching every mail for the renewals. Only about 1400 have sent in their orders for next year. We would like to have all renewals by December 24, that we may know how many copies to order printed. At the low price at which our little magazine is published (10 cents per copy for one year in clubs of 10 or more) we do not feel justified in printing more than enough to supply the present demand, and for this reason we cannot always supply back numbers. Those who wish the January issue should send in their orders at once.

Some of the Presbyterial secretaries have sent the renewals from a number of their societies, and we hope the others are in correspondence and working up the clubs the same as they did last year.

We expect to send out the January issue of the little magazine in a new dress, in the way of better paper, better engravings and some change in type and arrangement. This will add to the expense of publishing, but the price will remain the same to our subscribers. Because of the liberal patron-

age during the past year we feel justified in "moving the fence a little further out."

We are making a change in our printers, and no matter how careful we try to be there may be some mistakes made on the printed list, but you will do me a favor to notify me at once and I will cheerfully make corrections.

MRS. N. WYLIE STEVENSON, Bus. Mgr.,
2500 Perrysville Ave. Allegheny, Pa.

The Lee Children.

A Letter from Mrs. Lee.

(We take from the Christian Advocate the following letter which has been received from Mrs. D. H. Lee, of Calcutta, India, six of whose children were killed in the awful disaster that recently occurred at Darjeeling.)

You will have heard ere this of the terrible landslip in Darjeeling, and how buried by it is all the earthly light and joy of our home. Our six children—four girls and two boys—were living in a beautiful two-storied stone building on the side of the mountain, just near our Methodist school, where they attended as day scholars.

We were buying property in Calcutta, and repairing and altering the house to suit our work. Vida, our eldest daughter, aged seventeen years, was taking care of her brothers and sisters in that beautiful hill station until we could get settled.

On Sabbath night, Sept. 25, the house and all our darlings were buried under the mountain, and we would never have known the story of their triumph had not our boy Wilbur been miraculously spared to tell us. He had been thrown 100 feet down the mountain side, and knew nothing until toward morning he came to himself, and in the awful darkness saw a light in a house not far away. He tried to reach it, but sank back fainting. In the morning some kind friends discovered him, and after much difficulty reached and rescued him, and everything possible was done to warn and save him. After a two days' terrible journey of walking, riding, and climbing we reached him in time to clasp him again in our arms, and to hear him say, "My precious mamma, I am so glad you came!"

He then told us about that night. There had been a terrible storm and downpour of rain, lasting two days. They had spent Sabbath indoors, a few slips taking place during the day. About ten o'clock in the

night the storm increased, and the earth and great bowlders began to roll down the hill, and the children felt they were not safe. They tried to escape, but found the road and the way cut off on both sides—water rushing down the mountain side like the Ohio river, as Wilbur described it.

Vida led the children out, but was met with falling earth and stone and insurmountable debris. In the pitch darkness and the pouring rain and through the sound of the cyclone she felt that she could not keep the children together. "I cannot let you get separated. I promised papa I would take care of Esther," she said; "so we will go back to the house, and if God wishes to save us, He can save us together; if not, He will take us together."

They returned, and made a fire in the upper room, where they dried their clothes and prayed, asking God to deliver them, if it was His will, and if not, to make them ready for whatever might come. While praying the corner of the room gave way, and they felt the house was going. Vida stood up and said, "Children, the house is going to fall, and we will all soon be in Heaven." Wilbur said: "O mamma, if you could only have seen Vida's face—how it shone, and how beautiful she looked when she talked to us! All fear was taken away. We just felt like we were all on the train coming into Calcutta to you. We were so happy. We all said 'Now, if papa, mamma, and baby Frank were only here, to go with us to Heaven, how nice it would be!'" Vida took them into the room at the other end of the house, and again they knelt in prayer, our little Bengali girl with the rest. While praying there came a great crash. Wilbur sprang to his feet, with the lamp in his hand, just in time to see the wall fall in, and he knew nothing more until he came to himself in the darkness. Our hope is that the others knew nothing more until they found themselves sweeping through the pearly gates. Wilbur had four terrible wounds on his head, which caused lockjaw. He seemed to have been sent back to tell us of their triumph in that awful hour, and to assure us, in words most wonderful for a child of his age, of his own preparation for Heaven, and then, after a week of much suffering, he joined his brother and sisters in the better home, and left us alone with only our baby, nine months old. Vida and Lois were both converted, and had dedicated themselves to mission work, expecting to join us in a few years in working for the salvation of India. Of late months their Christian experience had been most beautiful. In Vida's last letter she spoke of being so happy in a newly found blessing, and prayed it might be lasting. Herbert was converted when but five years of age, and Ada just a few weeks ago found Jesus in their little home prayer meeting, always held on Sunday evening.

Esther was a darling child, who talked to God as she did to her papa. They were all musicians. Vida played so sweetly on the guitar; Lois was our organist. Wilbur and Herbert had their violins. So you can imagine the awful silence in our home, and how our hearts ache without them. Lois's body was found, and she and Wilbur lie in the cemetery with the children who were killed the same night in the school. Vida, with the three youngest, God buried, and are safe until the triumph of God shall rend the mountain, and even the sea shall give up her dead. God is our refuge. We find there all we need. He lifts us up above this world's storms, and Heaven and our loved ones seem all about us. So we are not robbed of their love and help even here and God's love was never so great. Praise his name!

Notice—Juniors!

Every Junior in the United Presbyterian church will want to own and fill one of the new Junior Thank-offering boxes when he sees the pretty pictures which decorate it. Orders will be promptly filled *free of cost* if sent to MRS. MARY CLOKEY PORTER, care of J. J. Porter & Co., 920 Penn avenue, Pittsburg, Pa.

Special need of help: Rom. 14;1, with 2 Tim. 2:23,24; Heb. 12:13; Matt. 18:6; Gal. 6:1,2; Rom. 14:10,13.

REPORTS, ETC.

Board of Directors.

The monthly meeting held December 5th opened with devotional exercises.

The Foreign secretary received word through letters from the field of Rev. D. S. Lytle's death. Miss Buchanan has arrived home. Miss Embleton has arrived at Monmouth in impaired health. Owing to the great necessity for need of rest of missionaries on return from the field, the Board took action that returned Foreign missionaries, under care of this Board, be enjoined not to accept invitations to speak at public meetings until they shall have had six month's rest Societies are requested not to ask returned missionaries to speak at their meetings until after a period of rest as above designated.

Action was taken to publish the minutes, statistics, charter and by-laws in July issue of the Women's Missionary Magazine.

Statistical and Junior secretaries were authorized to order necessary supplies for annual report of societies.

Resolutions adopted by the Women's Missionary Magazine Committee, relating to investment of finances of the Magazine, were submitted and approved. The following resolution of thanks was adopted: That we extend to the Magazine Committee our sincere gratification at the happy solution of the financial relations existing between the Magazine Committee and the Women's Board. We rejoice that the plans suggested by it enables us to see "eye to eye" concerning this phase of our work, and we assure the Committee of our continued co-operation and prayers.

Business manager of Juniors' Missionary Magazine gave an encouraging report. The editor reported that all arrangements are made for issuing the magazine till April 1st.

Church Extension and Parsonage secretaries reported application for a new loan, which received favorable consideration.

Freedmen secretary received reports from the farm, and from Knoxville, Camden, Chase City, Norfolk, Henderson and Athens.

Home secretary received reports from Miss Thompson, Rev. J. A. Morrow, Rev. J. A. Speer, Miss Barnes, Miss Wishart and Miss Carothers. Miss Morrow is the newly appointed missionary at Seattle, Wash.

Receipts, Nov., $4,137; disbursed, 3,287.51.

M. JENNIE STEVENSON, Sec.

Question Drawer.

[Address communications for this department to Miss E. W. Pollock, 31 East 9th street, Erie, Pa.]

QUES.—Why is the church's mission work so hampered for want of means?

The following answer is a plea for missions universal.—ED.

ANS.—"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Matt. 28:19. For convenience in designating and managing its mission work the church has divided its mission field into sub-divisions, the two principals ones being Home and Foreign. These divisions, made only for convenience, have grown to be, in the minds of some people, a distinction, representing two principles and that they are at liberty to embrace the one or the other as they see fit. Therefore some give all their support and bend all their energies for the advancement of Foreign missions, feeling that the all-important thing is to preach the gospel to the heathen abroad, forgetting that there is heathenism at home.

But much the larger part of those who are divided on this question say, "We do not believe in Foreign missions; we have enough to do at home." Both views are narrow, this one especially. With a land full of Bibles, churches and preachers they would turn their backs on the heathen world sitting in darkness without even God's word to light them on their way.

God looking down from heaven makes no such distinction. He knows no Home and Foreign missions. In his sight it is a *lost world* and He would have us to *teach all nations* and preach the gospel to every creature.

If we, the Christian people, could only lay aside our own narrowness, selfishness and ignorance and be filled with God's Spirit and wisdom, then, as we look through God's eyes at this sinful world and see that the greatest part of the human family is still in heathen darkness, and that the increase of Christianity falls far below the increase of the human race, and that the church itself is growing cold and indifferent to the duties and obligations—if we could see these conditions as God sees them, the Christian people of the world would arise in their strength and give themselves and their means for the salvation of souls, no matter whether the unsaved lived in the United States or in the heart of Africa.

To have the burden of the world's redemption rest so heavily upon our hearts that it will arouse us to action, we must be so filled with the Holy Spirit that there will be no room for self; must be made so Christ-like that we will be no respecters of persons—every soul alike precious to us. Then we will be able not only to see those dying around us, but a lost world for which Christ died.

But some say, "Why preach the gospel to the heathen? God will not punish those who have never heard of Christ? Or if he does, they will be beaten with few stripes." While these ideas are not often expressed by professedly Christian people yet they have left their impression on the minds of many.

It is true when you present Christ and the Bible to the heathen world you increase their responsibility. But it is only increased, since it rested on them before, because of the light of nature. Psa. 19:1-6. Yet nothing but the Bible can reveal unto

them Christ and salvation through Him.

The church is educating its members in giving, and those who pay the tithe are increasing each year, but there must be something back of the giving, and that is love to God. When the soul is so aflame with it that all of self is burned out, then one is ready for an entire consecration, and not satisfied with the tithe alone, must give all.

If such love was possessed by every Christian, the millions of money now in their hands would be poured into the Lord's treasury, and we would never again hear it said that the Lord's work is hampered for want of means. The church would have all the money she needed to carry on her work, and the day would soon come when all would know the Lord, from the least unto the greatest. May the Lord speed the day.

Mrs. Elizabeth Taylor.

A tribute of respect from the W. M. S. of the U. P. church, Turtle Creek, Pa., to Mrs. Elizabeth Taylor, wife of Chas. Taylor, a ruling elder in our congregation, who was called up higher September 25, 1899.

Mrs. Taylor was for many years an active member of our society, but owing to declining health had her name put on the honorary membership roll. She was a devoted mother, and earnest Christian; one who was never so happy as when making others comfortable, and Jesus has said of such, "Inasmuch as ye did it unto one of the least of these my brethern ye did it unto me." COM.

Mrs. Jane Wilson—Mrs. Sue Gemmill.

It is with regret that we the W. M. S. of Guinston, Pa., record the death of two departed friends.

Mrs. Jane Wilson died November 9th, 1899. Owing to affliction she was unable to attend our meeting, but by sending her offering showed that her heart was in the work.

Mrs. Sue Gemmill, of York, died November 14th, 1899. On account of removal from the neighborhood, she was not a member of the society and church at the present time, but was very dear to us on account of her being the daughter of our former pastor, Dr. Jamison, who still resides in our midst.

We tender our love and sympathy to the bereaved ones and commit them to the loving Saviour. "Be ye also ready for in such an hour as ye think not the Son of Man cometh."

MRS. MAGGIE MARTIN,
MRS. ALLIE GROVE. } COM.

Mrs. T. P. Crawford.

The W. M. S. of the United Presbyterian church of Rochester, Pa., mourns its first loss in the death of Mrs. T. P. Crawford, who died at her home in Freedom, November 25th, 1899.

As a member of our society she was a faithful, willing, efficient worker and has left an example worthy of imitation. She will be missed, not only in her home, but in the congregation, Sabbath-school, missionary society and prayer-meeting.

Although associated with her so short a time we had learned to love her. To her husband, mother, brothers and sisters we extend our sincere sympathy and commend them to the Saviour in whom she trusted.

MRS. J. F. RAY,
MISS ELLA GILLAND,
MRS. J. N. FUNKHOUSER. } COM.

Mrs. Rachael Murdock—Mrs. Jane E. Stotler.

A tribure of affection from the W. M. S. of the 7th U. P. church of Pittsburg, Pa., to the memory of Mrs. Rachel Murdock and Mrs. Jane E. Stotler.

WHEREAS, It has pleased our Heavenly Father to remove by death two of the oldest members of our society,

Resolved, That while deeply mourning our loss, we humbly bow to the will of Him "who doeth all things well," feeling that He has but said to our sisters, "Come up higher."

Resolved, That we commend their loved ones to the divine love and sympathy of Him who said, "Blessed are the dead who die in the Lord."

COM.

Mrs. Elizabeth J. Hazlett.

The L. M. S. of Tarentum, Pa., U.P. church wish to place on record a tribute of love to Mrs. Elizabeth J. Hazlett, whom the Master called home Oct. 28.

Our ranks are broken, our hearts are saddened, but we dare not question the wisdom and love of our tender loving Father. We shall miss her cheerful presence in our meetings; we shall miss her ever ready response to every call for help. The record of her is great, "She was a good woman."

Her loved ones in the home miss her counsel and affection, and we extend to them our truest sympathy, and pray that the gracious presence of the Comforter may abide with them.

MRS. GEORGE A. KLUGH,
MRS. W. J. HAZLETT,
MISS ANNA THOMPSON. } COM.

Mrs. Elizabeth McGaffick.

The Women's Missionary Society of the United Presbyterian church of Beaver, Pa., desires to place on record a tribute of love and respect to the memory of Mrs. Elizabeth McGaffick, called home Oct. 25.

In the death of Mrs. McGaffick our society has lost an earnest, active member, one who always took a deep interest in everything pertaining to the cause of the Master.

She was always present at our meetings when health permitted, and ever cheerfully responded to all calls for help by her liberal gifts. We shall miss her quiet helpful presence.

A Christian mother has gone out from a devoted household. May the daughters and the sons left behind be comforted, and walk as she walked firm and steadfast in the way of the Lord. Our love and sympathy goes out to them all; but especially to her from whose home this loving mother has been removed. The sweet companionship has been broken; for they took counsel together and walked lovingly side by side. Therefore to her we tender our earnest sympathy and pray that He who can comfort, as only a mother comforteth, will console and comfort her.

May we as a society be admonished by this dispensation and work, "For the night cometh."

Resolutions of Respect.

Whereas our beloved sister, Mrs. Annie Brownlee, has removed from our midst, we the members of the W. M. S. of the First United Presbyterian church of Pueblo, Colo., of which society she has been a faithful and zealous member for the past two years, deem it fitting that we testify to the sorrow which fills our hearts in view of her departure. Therefore be it resolved,

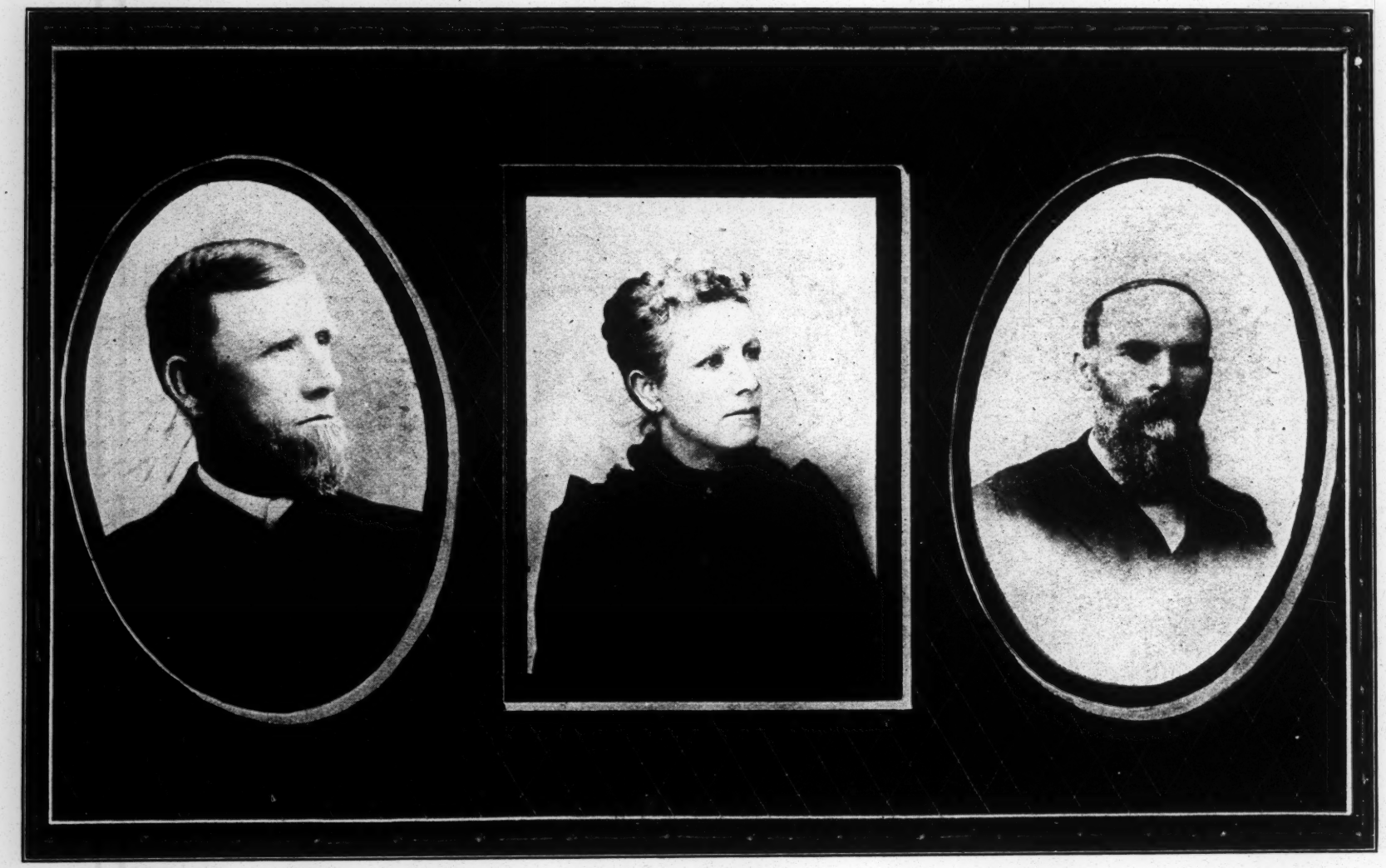
First, That in the departure of Mrs. Brownlee our society loses one of its most valued members, one ever ready and eager to help in the great and important work of our Lord and Master.

Second, That while we deeply feel our loss we still know that she is a co-worker in the cause so dear to us all.

Third, That we also sorrow at the departure of Rev. A. E. Brownlee, who was an honorary member of our society, and one whom we shall greatly miss.

Fourth, That these resolutions be recorded in the secretary's book, a copy sent to Mr. and Mrs. Brownlee, and also one to the Women's Missionary Magazine for publication.

MRS. LENA MCFATE,
MRS. C. H. MUNSELL,
MRS. W. A. GRAY. } COM.



REV. J. A. SPEER. MRS. J. A. SPEER. REV. J. A. MORROW.

MISSIONARIES TO THE INDIANS.